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Again, in the early warfare,—to borrow a military figure,—the peace principle was most violently assailed. It proved itself impregnable. The champions of the militia, army and navy, now act on the defensive only, contenting themselves with their vindication on the score of *expediency* alone.

But strange as it may appear, the task of defending the army and navy has devolved on the Christian ministry! not as a body, for we have very many warm and influential friends among the clergy; but we mean that every labored effort which has appeared of late, apologizing for the military, has been from clergymen. We now remember eight of these labored defences of the military system from eight ambassadors of the Prince of Peace.

Even this is passing away. We believe that the number of clergymen ready to preach on battle anniversaries and militia musters is rapidly diminishing. It is now difficult to obtain one of high standing to do this work. A very distinguished minister was applied to, to act as chaplain at the celebration of the fourth of July. He accepted; but on the condition that there should be no military display. Such men are honored even by the military themselves.

The clergy are coming up to the advocacy of peace as a body. If not in this country, they are in England; for *one hundred and ten sermons* on peace were lately preached in London on *one Sabbath*.

Another sign of the times: CHARLES SUMNER, Esq., of Boston, well known for his learning and talents, delivered an oration at the Municipal celebration of the fourth of July in Boston. Before the military, encountering all the prejudices of the day, he most distinctly and most eloquently enforced the Christian principle of peace. He rebuked the war spirit and it quailed before him. No advocate of peace ever spoke more boldly,—more strongly. We are told that the audience were most deeply impressed. This full and firm avowal of Christian principles will give Mr. Sumner a reputation over the civilized globe. His oration will be more read, will have a greater influence on the Christian world, than any other which has been delivered since the declaration of independence.

Will the clergy longer hold back, when laymen thus come forward for the advocacy of the pacific principles of their Master?—*Christian Citizen*.

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#### Peace Movements Abroad.

The London Peace Society held its annual meeting in Finsbury Chapel, May 20, 1845. From the twenty-ninth Annual Report of the Secretary, we present our readers with the following abstract of the doings of the Society, during the past year:—

“In no one year,” says the Report, “of the Society’s existence, have the pacific principles of the gospel made so much progress.” Among the labors of the Society during the past year, nearly 270 lectures and meetings have been held; more than 64,000 persons addressed, and at least 6,000 signatures to the Society’s declaration obtained. Six consecutive lectures have been delivered in the Hall of Commerce, London. But the most interesting and important movement which is mentioned in the Report, is the simultaneous delivery of thirteen peace sermons in Birmingham, on the 16th of February, and upwards of *one hundred and ten* in London and its vicinity, on the 11th of May. Agents of the Society have visited many sections of the country, forming auxiliary societies, lecturing on the subject of peace, and obtaining signatures to the “peace pledge,” which, in the true Washingtonian spirit, declares *total abstinence* from all wars, as “inconsistent with the precepts of the gospel.” Nor have the operations

of the Society been confined to the limits of the British empire. Mr. Rigaud, one of its indefatigable agents, has labored, in the face of much opposition as well as encouragement, in Holland, Belgium, Switzerland, and some of the border towns of Germany. The Society has distributed its publications with a liberal hand through the country. Copies of its works were sent to the Emperor of Russia, and the King of Saxony, when they were in England. Fifty copies of the Prize Essay have been presented to members of Parliament. A memorial was presented to the British government, and one to the King of the French, on the wars in Morocco, Hayti, and Tahiti; and an address to the government and people of Hayti was largely circulated through the republic. Memorials and petitions have also been presented against the increase of the naval and military establishments of the empire, with a view to their abolition. Petitions have also been presented against the armed suppression of the slave-trade. Memorials were sent, in March last, to the Cantonal governments of Switzerland, and to the Diet, at that time assembled in extraordinary session; as well as an address to the people on the duty and advantage of pacific measures. A correspondence has been opened with the American Peace Society, on the subject of the President's speech respecting the Oregon Territory. The Committee are keeping their eye on the state of affairs in the East. Several associations against duelling have been formed on the continent. The enlistment of pauper children appears to have ceased. The Report closes with a reference to the state of the peace movement in the United States, the continent of Europe, the West Indies and Africa.

From the Treasurer's account, it appears that the total receipts of the Society during the past year, were £1,459, 6s. 10d; the expenditure, £1,418, 18s. 6d.

The following is the list of officers appointed for the ensuing year:—

*President*, CHARLES HINDLEY, Esq., M. P.—*Vice Presidents*, Joseph J. Gurney, Esq., George W. Alexander, Esq., John Lee, LL. D., F. R. S.—*Secretaries*, Rev. James Hargreaves, Rev. John Jefferson.—*Treasurer*, Samuel Gurney, Esq.

Rev. GEORGE ROSE moved the acceptance of the Report in a short speech, in which he remarked,

“It appears to me that the war-principle requires an individual to renounce his responsibility towards God; that is to say, a man who enlists in the army, or enters the British navy, must practically act as though he were an irresponsible being, and would not be called to render an ultimate account to the God who made him. Such an individual must do as he is commanded; he is not allowed to reason upon the lawfulness and unlawfulness of war, or consider the propriety of any action that he is called upon to perform. If a command be given to him by his superiors, he is under imperative obligation to obey it, whether it be to murder an unoffending individual, or aid in destroying a mighty host. I cannot believe, with the New Testament in my hand, that any one, professing to be a disciple of the Prince of Peace, can be justified in placing himself in such a position. Every one of us must render an account of himself to God; and it seems to me indefensible for any man to place himself in such a position as to be incapable of exercising the right of private judgment in these matters, and in which he must become an automaton, a mere machine, to be guided and directed according to the commands issued by a superior. On these grounds, among others, I

come to the conclusion, that nothing can justify war; and on this account a few individuals connected with my church have cordially signed the pledge of the Peace Society. Upon the first blush, war appears ridiculous. If you and I should have some unfortunate quarrel, is that a reason why I should knock you on the head, or you me? Is it any reason why we should settle our differences by means of a pistol, or of a large knife, usually termed a sword? Is there any thing rational in this? Should we not rather take up the language of Scripture, and say, 'If ye have a matter against any man, the law is open, and there are deputies, let them implead one another.' Let us refer to individuals who will be able to settle the difference. Let us appeal to a jury, and determine to abide by their decision. If I understand the matter, that is precisely the ground taken by this Society. We ask for arbitration with regard to national differences or animosities; and I can conceive of nothing more simple, more satisfactory, or more in accordance with the principles of Divine revelation, than that men should come to this conclusion, and so decide all questions of difference that may arise between the kingdoms of the earth."

MR. ISAAC COLLINS, of Philadelphia, one of the vice presidents of the American Peace Society, in seconding the resolution, gave an account of the prospects and progress of the cause in the United States.

The Rev. C. DUKES then addressed the meeting, from whose remarks we extract the following:—

"The subject of this resolution, I think, may be embodied in one word,—the Society is proposing to increase its present amount of agitation. This, under some circumstances, might perhaps be thought a word unsuitable to the Peace Society; but agitation is one of the most healthful principles of nature. All things that God has made require agitation, in order that they may be healthful, and there is nothing that requires it more than the human mind. It is a principle to which we are indebted for every thing as a nation, and for every thing which, as Christians, we hold dear. Agitation was the grand principle employed by that noble-minded man, Luther. It was the agitation of the one grand, overwhelming subject that occupied his mind, that produced that mighty impression in his day, the influence of which we feel, and the influence of which we believe will continue to be felt, not only in this land, but will spread itself, until the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea. This is the principle which is now employed for the accomplishment of every object that is contemplated by wise and good men. The time was, when the subject of slavery and the slave-trade was as unpopular, not as this Society now is, but as it once was. It was not an uncommon thing in the time of Wilberforce, to have a minority of two in the House of Commons. But one that knew the truth was not to be deterred by majorities or minorities; the thing might be true, though the world was up in arms against it."

The Rev. J. BURNET followed in a vigorous speech, in which he traced, in a graphic manner, the downfall of the nations of antiquity to that source of universal desolation, WAR. He closed with the following application of the principle to America:

"It was said by the statesmen of that day, 'The Americans went out from us; we aided them in their location in their country; we extended over them the panoply of our kingdom; we offered them Britain's shield to protect them, and when they were formed into a people, why should we not have a contribution from them? But they were unreasonable enough to refuse our demand; and were we not justified in rousing the British lion to compel their compliance?' Well, we did so, and what a pretty figure

the lion cut, when he lay growling by the side of Britannia with her shield broken,—Britannia weeping, and the provinces of America boasting in their independence. That is what we got. We set Britannia to weep, and the lion to howl, and we lost our provinces. That is what we got by the war. These are well-known historical facts."

Mr. S. BOWLY succeeded, with some very impressive observations on the degradation of the soldier's condition. Said he,

"I think that a great deal may be done with the rising generation: Let us teach them to look upon every thing connected with war as immoral and unjust; to look upon a soldier as lower than a livery servant, as a liveried slave. I contend that there is no greater slave in the country than a soldier. While a man engaged in the ordinary affairs of life, if ordered to do any thing that his conscience forbids, can refuse, and if his master persists, can say, 'Give me my wages,' and then walk off, a soldier cannot do this. I do wonder that we have not a larger number of ministers on our side, though I rejoice that we have so many with us as we have. I know the effect it had upon me when I was a lad, to hear so much about the courage of soldiers; and a peculiar feeling arose in my mind from hearing their music and seeing their fine clothes. I have often thought that if they were led forth to war in the clothes in which they are recruited, it would be an excellent thing to put it down. The way in which these men are entrapped and induced to join the army, furnishes to my mind a strong argument against war. I believe there are very few young men in their sober senses who enter the army. I knew a recruiting sergeant in Gloucester; he was the only hypocrite, if I may so term him, I was ever acquainted with, in connection with the tetotallers. In principle he was one; but he was obliged to put the cup to his lips, without which, he said, he could not carry on the enlisting of soldiers, and then make those men drunk, after which he got them in his clutches to go out to glorious war. Talk of courage; I should like to see the courage that would enable a man to stand and be laughed at rather than be shot. I trust, therefore, that no individual will go away from this meeting without a determination to use every means in his power to extend the knowledge of our principles."

Mr. HENRY VINCENT next came forward, and commenced a powerful speech with these words:—

"I rejoice that I am enabled, for the first time in my life, to stand in a meeting of the Peace Association, to avow my firm belief in the inviolability of human life, and my strong conviction that war is alike opposed to the principles of Christianity as well as to the true interests of mankind. This conviction has grown upon me within the last few years; and if I did not hold it at an earlier period of my life, in common with a large portion of my fellow-countrymen, I blame not so much my youth and inexperience, as those unnatural customs, which so large a portion of the world has combined to uphold."

After adverting to the prevalence and character of these customs, and to the pacific tendencies of commerce, he proceeded to say,

"I agree with one of the speakers who has preceded me, that the popular mind is taking a delightful turn in favor of the peace principle. In some of the largest meetings of working-men,—and I have had the privilege of addressing them for years by thousands and tens of thousands,—I have been enabled to mark the gradual improvement that is going on in their moral and intellectual character; and in large meetings of the poorer section of the middle classes, I have noticed, for the past three or four years, that in the midst of political excitement, the slightest allusion to the question of peace, the broad and unmistakable declaration that all political changes are

valueless unless they proceed from improvement in the intellectual and moral part of our nature, and are brought about by purely pacific means, are not worth having, has been welcomed by universal acclamation; that the man who would advocate a sanguinary and bloody doctrine, though he might be cheered by a few thoughtless men, would soon have his oration suppressed by the common sense of the assembly. You must, apart from this improvement in moral feeling, do all in your power to expand your principles; you must seek, by teaching the young to value the peace principles, to train them up in the way you would have them walk. You must endeavor to imbue the women with the conviction that they have power, great power, in this respect; that when the public gewgaws are to be paraded, when the parks are to be filled with the minions of aristocracy, to show in the eyes of the civilized world to what a systematic form they have reduced the practice of war, women should shun these scenes; that they should teach their children that all the gaudy equipages, all the pride and pomp, do but cover a sinfulness so hideous that it would shock universal humanity, corrupt as it is, were it not for the glitter with which it is associated. Thus enstamping on the minds of the children in the early period of infancy, that God did not intend them to be turned into engines of slaughter, but that he designed them to dwell together in peace and amity, practising the Christian virtues, and using all the nobler faculties of the soul in his worship, and in efforts to promote the well-being of their fellow-men."

Mr. HINDLEY, the Chairman, next addressed the meeting, and in the course of his remarks observed,

"At the present moment, however, the real business of this Society is with the people. It is by holding such meetings as this, by spreading tracts, by the introduction of lecturers all over the kingdom, that you will inspire in the public mind, first, an attention to our principles, and secondly, an approval of them. I feel exceedingly encouraged in this course by some observations addressed to me by an intelligent foreigner. He said, 'I received some tracts from the Peace Society; what is it?' I replied, 'I am president.' 'What is it about? we have peace here, and why do you trouble yourselves about it when there is no prospect of going to war?' I said, 'We are endeavoring to point out the evil of war, by diffusing the principle of peace so strongly in the minds of the country, that should a moment of irritation arise between any country and our own, we should be enabled to force upon the rulers the necessity of settling it, not by an appeal to arms, but by justice and reason.' He went on to say, 'Do you think you will do this?' I answered, that I did not entertain a doubt of it; that our instrumentality might be feeble, and our means limited; but truth was great and would prevail. He then remarked, 'At the time I first came over to England, after the peace, I used to go to William Allen's, in Plough Court. I there met with a few Quakers, and said to them, Do you expect to have slavery abolished? You are only a few; you can do nothing! After twenty years I returned, and I found that the small meeting at William Allen's had had the effect of moving the country and abolishing slavery.' I think we ought to thank God and take courage. We have as much right to expect that, through the blessing of God, the principles of this Society will prevail, as the Society of Friends had, when they first commenced the efforts which they made, and which were ultimately so successful with respect to the slave-trade. I will only make one other observation, and that is on a question likely to arise between the United States and this country. I exceedingly regret the course that has been taken by Sir Robert Peel and Lord John Russell, in relation to the Oregon question. I think nothing was more calculated to stir up the national pride of America, than for Sir Robert Peel to get up and make a kind of blustering statement, that he would maintain our honor, and then for Lord John Russell to come and tell

him that his party would give him their support. I wish the people to keep their eyes on the conduct of the two governments, and by petitions, by public meetings, by deputations, endeavor to avoid those evil consequences which must inevitably arise, if we suffer national feeling to be aroused.

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#### Military System in France.

Mr. Grant, whose *Great Metropolis*, or account of London some ten or twelve years ago, is probably fresh in the memory of most of our readers, has since published a similar work on *Paris and its People*, from which we take a few extracts on military matters in France.

MODE OF ENTERING THE SERVICE.—The practice which prevails in this country of purchasing commissions in the army, is wholly unknown in France. All enter by the same door, namely, by voluntary enlistment, or by conscription, as privates. The idea of a person entering the army a full-fledged officer, as with us, strikes the French as ridiculous. Hence it is that so many of the sons of the first families in France are to be found in the ranks, living on the same scanty and homely fare, sleeping in the same beds, and submitting in all respects to the same privations as the sons of the poorest peasant.

PAY OF THE ARMY.—French soldiers are poorly paid. The officers receive but a very poor allowance compared with the pay received by the officers in the English army. The pittance of the privates is also small, —so small as hardly to be credited in this country. A colonel in the cavalry receives only 275*l.* per annum; a colonel in the infantry, 250*l.*; a captain in the infantry of the first class, 144*l.*; and a captain of the second class, 120*l.* The various grades of other officers are paid in the same proportion. But the allowance of the private is still more miserably small. Nominally he receives fourpence-halfpenny per diem, but in reality not more than three-halfpence are available to him for pocket money. From his allowance one penny is deducted for the purpose of forming a small fund out of which he may supply himself with the requisite linen, stockings, and other little articles, such as shaving and washing materials. Three half-pence are withheld for his food, which is always taken in mess. Another half-penny is taken from him for some other purpose, which was mentioned to me by one of the soldiers, but it has escaped my memory. So that after all these deductions are made, he has no more than three half-pence per diem to keep in his pocket.

How, it will be asked, does the French soldier contrive to manage on so small a sum? He cannot manage at all were it not that he has, in most cases, some other means of replenishing his pockets. The French soldiers are not, as with us, the refuse of society,—men whose profligate habits have driven them into the army; they are mostly the sons of farmers and tradesmen in easy circumstances, and their parents, in the majority of cases, supply them with pocket money during the period of their service. You cannot walk the streets of Paris without perceiving that they are a much superior class of persons to our soldiers. You see intelligence in their faces, and what the French call style in their manner. When not on duty, you see them in twos and threes in the streets, and at public places, walking arm in arm together. Many of them are great readers, and others are artists. I one day saw, in the Louvre, a private copying a large painting by one of the French masters; and so well was it done, that none but an artist could have discovered a difference between the copy and the original.

MODE OF LIVING.—The French soldiers are allowed only two meals a day. The first, or breakfast, is at nine in the morning; and the other, or